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John Griffith.

For "The Friend."

(Continued from page 181.)

It was while on the before-mentioned visit to New England, that the following conversation of J. Griffith with a landlady where he stopped, had place; which gave him the opportunity of opening an important testimony of our Society respecting baptism. It was on this wise: "The landlady coming into our room in a pleasant manner, said, 'I suppose you are travelling Friends?' My answer was, 'We are travellers, and we are Friends; therefore we are travelling Friends. 'But I suppose,' said she, 'you are preachers;' and added, 'I like your way very well, as you come up to the command of Christ, in travelling about as you do, more fully than our ministers: but there is something lacking with you.' What is that, said I? 'Why,' said she, 'you should baptize as well as preach.' I then asked her what we should baptize withal. She replied, 'With water, to be sure; for it is not in the power of man to baptize with any thing else.' Upon which, I showed her from the Holy Scriptures, that the primitive ministers of Christ were so gifted, as to be able to baptize believers into the name or power, of the Father, Son, and Holy Ghost; instancing, in particular, that passage of Peter at the house of Cornelius, Acts xi. 15, 16. 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' It is evident from this account, that by the effectual preaching of Peter, the Gentiles were baptized with the Holy Ghost; and as the dispensation of God to man is the same now it was then, and He has graciously promised to be with his ministers always to the end of the world, and man, by nature in a fallen, degenerate state, is as much involved in sin and a stranger to God as he was then; no good reason can be given, why the same powerful, efficacious means are not as necessary for his recovery, by a reconciliation with his Maker, as they were at that time. The woman was very attentive to what was said on the occasion, and seemed affected, being quite silenced as to that subject. We invited her to our meeting; she told us, it was what she intended, and also to

prevail with her husband to go too, if she could, but doubted being successful therein. However, she and her husband were both at the meeting, and the Lord was graciously pleased to give us a precious opportunity together, wherein I am persuaded she was made in some degree sensible of that baptizing power which, in a comfortable degree, accompanied the ministry that day. She was tendered, and, at parting, with tears desired us to remember her and pray for her."

Upon J. G.'s return home after this visit, he makes the following note: "It is very necessary to avoid both extremes in travelling on Truth's account; neither to be over hasty, nor too dilatory: yet I have always found great satisfaction and peace, in being as diligent and expeditious therein, as sits easy on the mind, and the constitution of body will bear; that all may have cause to be fully convinced, we travel not for outward pleasure, but from a necessity laid upon us; which will certainly add considerable weight to our service; and greatly tend, in the eyes of mankind, to maintain the credit of that truly disinterested gospel ministry, the Lord hath been pleased to raise up amongst us as a people."

Being out on a visit to some other meetings he writes: "The Lord enabled me, either to do or suffer, in this little journey, as the same appeared to be my duty. At one place I was quite shut up as to words, yet had peace, believing it was my business that day, as it hath been many times since, in order (as I apprehend) to lead others into silence by example; as being *the most profitable state* they or I can possibly arrive at in mutability, in order to attain a right understanding of all religious duties."

After another religious visit his journal states: "Soon after my return home, great and inexpressible afflictions were permitted to befall me and my afflicted family, most of whom were seized with the dysentery; of which distemper I buried a daughter between four and five years old, and was taken very ill myself of the same disorder. In this time my dear wife being taken with the before-mentioned disease, was in a short time removed by death, leaving me three small children, the youngest about two weeks and three days old. I found the Lord near to support my drooping spirit under this great affliction. I well remember, when my dear wife lay with symptoms of death upon her, having also sometimes, as I thought, intervals of being better, my mind was in a painful suspense between hope and fear. It seemed to me then impossible to give her up, and to be wholly separated from so valuable a companion; but the Lord, who formerly rebuked the winds and allayed the raging of the sea, was pleased, as in an instant, to bring a holy calmness over my mind, in which there was an entire resignation to his divine will; so that I could say with Job of old, 'the Lord giveth and the

Lord taketh away, blessed be his name.' I did not, from that time, look upon her as any more mine, but gave her up into His hands who had kindly bestowed her upon me. I write this by way of encouragement to others, that they may live in the fear of God, and give up in steady obedience to his requiremings; and then, I am well assured, they may lean upon him in all their afflictions, and will find to their comfort, that those things which appear impossible with men, are possible with God; who will make hard things easy and bitter things sweet to his humble followers. She departed this life the 22d of the Seventh month, 1746; we having lived together nearly nine years."

"I have this short testimony to give concerning her; that she made it her early care to lead a sober and virtuous life; and a godly concern remained upon her mind, to keep a conscience void of offence, both towards God and man; being engaged, according to the ability received, for the promotion of the blessed Truth, and gladly entertained the Lord's faithful laborers; esteeming it a blessing to be favored with their company. When I found a concern to travel abroad in the service of Truth, she freely gave me up thereto; having, with great satisfaction to acknowledge the Lord's goodness, in favoring her with true peace and contentment in my absence; and also in a steady trust and dependence on his providence, for our support every way in a faithful discharge of duty.

"In her last illness, she was favored with great calmness and resignation to the Divine will, either to live or die; signifying, that she did not find any thing in the way; and that, if it pleased the Lord to remove her out of this world, she hoped it would be a glorious change, and that she should go to her innocent babes, who were gone before her; often confessing the Lord's goodness in giving her so much ease both of body and mind. She was very loving to those who visited her in her illness, and said she had nothing but love and goodwill to all. She took leave of our children in a very tender and affectionate manner, committing them to Divine Providence, and expressing her belief that his watchful care would be over them when she was gone. The apprentice and servant boys were called at her request; she took them by the hand, and in a loving tender manner, gave them good advice; an heavenly sweetness accompanying her words, which much affected those present. She discovered great nearness of affection for me, almost to the last, and departed this life in sweet peace, of which I was favored, after her removal, with a certain evidence, to my unspeakable satisfaction; whereby I plainly saw my great loss was her everlasting gain, and was enabled to bow in humble acquiescence to the Divine will, who knows what is best, and orders all things in perfect wisdom.

(To be continued.)

For "The Friend."

The German Arctic Expedition of 1869—70.

(Continued from page 178.)

"The next few days we set zealously to work to make our black house somewhat more habitable. The increased heat of the house caused the sail-cloth roof to leak, from the quantity of snow lying upon it, and we therefore passed a bad night. We rectified that, however, by a plank roofing covered with more sail-cloth. In order to satisfy our urgent need for light and air, we made a dormer-window in the roof, and later on a second. In spite of all this, we could not do without the light of the lamp for the greater part of the day. Along the whole length on both sides of the room, we raised a bed of boards to sleep upon, and laid the sacks of straw upon it. It was six inches above the floor, and we then put boards down the middle. To prevent the pillows from freezing to the wall, we had to make a wooden lining along that part. The cooking stove had its place behind, a smaller one stood more forward. Along the walls, which were covered with sail-cloth, shelves were placed, on which we laid our books, instruments, and cooking vessels. The ship's chests at the foot of the sleeping places along the passage, served both as tables and stools. The gilt-framed looking-glass from the cabin adorned the back wall, underneath which hung a costly barometer, and the accustomed ticking of the clock was to be heard. By all these orderly arrangements, the comfort of our stay in the coal-house would be greatly enhanced. A healthy sleep refreshed us more than anything else; and, thanks to our excellent preserves, we could strengthen ourselves with the meat soup which the cook prepared. The dread of immediate danger to life had departed; we breathed more freely, we felt once more at liberty, and even remembered many comical scenes from our experiences on the 19th, with laughter and joking.

Slowly but steadily our ice-field drifted to the south. By the 3rd of November we had passed the Liverpool coast, and had reached Scoresby's Sound, sometimes being near the firm land ice, and sometimes far from it, a movement which would no doubt originate in the ebb and flow off this large, deep sound. We could distinctly see the picturesque formation of the rocky coast; and in two plains lying between two rugged mountain-tops we thought we could distinguish glaciers covered with snow. Since the ship had sunk fourteen days before, the ice had closed in upon us, and even the blocks which had broken away from our field had frozen to it again. Our eyes often rested with sorrow on the spot where the Hansa went down. Now there was room enough for her between the field and the land-ice!

At the end of October the sun rose at half-past nine A. M., and set behind the rocky coast at three P. M. In the coal-house we could only see to read and write under the dormer-windows for a few hours each day. We grew more and more accustomed to the daily round of things, which so much resembled that on board. The last night-watch woke us at seven. We rose, threw on our woollen clothing, washed in melted snow, and enjoyed our morning coffee with hard bread. Then we all betook ourselves to the ever-plentiful stock of work; the finishing of all sorts of useful and still wanting furniture, sail-sewing, wood-chopping, replacing clothes from the clothes-

store, keeping the diaries, and study. In clear weather astronomical observations were taken, and all necessary calculations recorded. At one we dined. Strong meat soup formed the substantial part of this meal; and as we were in no want of preserved vegetables, we had plenty of changes prepared for us. Of salt meat and bacon we ate little. Of all spirits we had to be very sparing, only allowing ourselves one glass of strengthening port-wine on Sundays. Our state of health all through the winter was good. Except the sailor Schmidt's attack of fever when the ship went down, which was soon over, and a frost-bitten toe of the sailor Büttner, we had no sickness or other bodily discomfort. We were always actively employed, and daily order and regularity were rigidly kept up."

But little of especial interest occurred till the second day of the year 1870, when, in a violent storm, they were alarmed by the crushing and jarring sound of the ice. The next day they found the floe had been reduced to half its former size. On the 11th another storm came on, from the north-east, which split up their ice raft until they had only a piece of about 150 feet in diameter remaining of the extensive field on which they had originally taken refuge. A few nights after, a fissure about 6 inches wide opened in this, running through their house, and compelling them all to turn out in the storm. Some of them took refuge in one of the boats, and the others, finding the fissure did not increase, returned to the house. A new building was erected, half the size of the former one.

As the warmer season approached, and their southward drifting continued, the gradual melting of the snow brought many things to light which had been lost sight of. On the morning of the 7th of the 5th month, they were agreeably surprised to see open water in the direction of the land. "A stiff southeaster had cleared the sky during the night, and in the grey morning the watch heard through the fog a rushing and roaring sound, which could be nothing but the sea. The thought had now to be seriously entertained as to whether the time had not come for our release from the floe. And it had come. Wind and weather remained favorable. The strip of water in the south-west came nearer and nearer, the wind separating masses of small floes and driving them northwards. At half-past twelve the captain, after having uninterruptedly observed the ice and the weather for some time, decided, with the agreement of all the officers, that according to his opinion, the moment had come when they should leave the floe and try to save themselves by reaching the coast in the boats. After a hasty mid-day meal we at once began to clear the boats. This was troublesome work. First we took out all the provisions, clothing, sails, masts, oars, instruments, and so forth, so that the boats might be hauled empty over three floes; and the whole of the contents were carried after them, partly on sledges and partly on the back, and they were again re-laden. In feverish haste and impatience this work was accomplished, and in three hours all was ready. We took one last thankful look at our faithful floe; through numerous dangers and calamities, from the region of terror and death, it had borne us here in 200 days, into a more hospitable latitude; and now filled with fresh courage we might hope for a speedy release."

On the 13th of Sixth month, they reached in safety the Moravian missionary settlement at Friedrichsthal, in the south of Greenland. Here they were hospitably received, and their wants supplied, and after some delay a passage to Europe was obtained in the Danish missionary vessel.

(To be continued)

For "The Friend."

Papal Infallibility.

(Continued from page 179.)

CHAPTER III.

On the Power and Nature of the Primacy of the Roman Pontiff.

Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors the Roman Pontiffs, and of the General Councils, we renew the definition of the oecumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church, and father and teacher of all Christians; and that full power was given to him the blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord, as is also contained in the acts of the General Councils and in the sacred Canons.

Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been selected by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the word of St. Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head

and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, can not have force or value unless it be confirmed by the assent of the secular power.

And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an oecumenical Council, as to an authority higher than that of the Roman Pontiff.

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful: let him be anathema.

Concerning the Infallible Teaching of the Roman Pontiff.

Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and oecumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity.

* * * * *

This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed; that the

Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to contradict this our definition: let him be anathema.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.

(To be continued.)

For "The Friend."

Sleeping in Meetings.

In the editorial column of the 22nd No. of the present volume, is an extract from Thomas Story's Journal, in which he speaks of attending a meeting, where his testimony was directed against "a sleepy state in some, and a wandering spirit in others."

These two subjects are more closely connected than many suppose. Where an individual is favored to maintain a true religious exercise, it will preserve his mind from being carried away by the vain or unseasonable thoughts that present themselves; and will that may exist. But if the holy watch is not maintained, the imagination may become excited by the ideas that are suggested to it, and while there is no tendency to sleep, the mental occupations may be altogether foreign from the purpose for which the assembly is convened. If, however, there is a constitutional tendency to sleep, or if the physical condition of any such unwatchful person, from previous exhaustion or other cause, is such as to predispose him to slumber, he will probably be overtaken with drowsiness. He that is thus ensnared, and the one occupied with irrelevant thoughts, though to the outward eye, in different conditions, are yet alike as to their failure in performing the solemn duty for which they met together. The real difference between them, may be simply one of constitutional tendencies, or of physical condition; and not of religious sensibility, or devotion to God. This consideration should teach some to be charitable in their judgment of those who may be overtaken with sleepiness in a religious meeting. If they are conscious that they themselves have not kept to that patient waiting on the Lord, to which the promise is annexed of a renewal of strength, they should remember the caution of our Saviour, "First cast the beam out of thine own eye," before they criticise too severely their brother who is overtaken with a similar fault, though manifested in a different way.

Those who have been tried with sleepiness in meetings, especially, if such an experience was theirs, after their minds had become awakened to serious thoughtfulness, and fervent desires had been implanted to walk in the light of the Lord, can truly sympathize with those whom they may see to be similar-

ly afflicted. They can recall their own bitter experience; and remember how the concern lived in their minds from one meeting-day to another, to seek for Divine help to strengthen them against their weakness; and to so regulate their diet, their hours of rest, and their habits of life, that they might avoid all that would promote untimely slumber. They can bring to remembrance the fear with which they entered the place of worship, the effort to combat the first approach of drowsiness, and the insidious manner in which at times it would steal over and benumb the faculties, so that on arousing from it, it was almost impossible to decide whether it had been a waking reverie, or an incipient slumber; as well as the sense of comfort and satisfaction which was enjoyed, when a meeting time was passed through without encountering this fight of affliction. The feelings of those who have passed through such a dispensation, towards those who are similarly affected, may well be marked with a degree of tenderness and pity, that can scarcely be expected of others who have never been so tried.

He who is careless or lukewarm, who courts sleep by indulging in a lounging posture, and makes little effort to feel after that Divine help which may enable him to perform acceptable worship, is not likely to overcome this tendency while he continues in this easy, self-satisfied condition. He needs first of all to be aroused to a sense of his own dangerous state, and to have the earnest cry awakened in his soul, "God be merciful to me a sinner." But the sincere hearted one, who is honestly struggling against the weaknesses of flesh and spirit, may look with hope to that Power that never deserts His obedient children, trusting that He will enable them to overcome all that hinders access to the living Fountain. Such will find it needful to watch over their bodies as well as minds, so that they may not be hindered from sharing in blessings that they otherwise might partake of. To such, the remarks of that deeply experienced minister of the Gospel, John Griffith, may convey a useful caution, when he says: "We often find afternoon meetings are heavy and painful, occasioned, no doubt, in part at least, by answering the cravings of nature to the full; whereas they should be denied a full gratification, as little sustenance would, for that short space of time, answer much better, and be no injury to the constitution. If any think this hint impertinent, there is reason to fear that they are yet too much strangers to the nature of true worship, and the many impediments in the way of its due performance."

The caution contained in this extract as to undue indulgence in eating, should suggest to thoughtful and earnest minds a corresponding watchfulness over whatever may affect our physical condition; so that when we assemble with our brethren for the purpose of Divine worship, we may not feel any degree of incapacity arising from imprudence or indulgence as to outward and physical matters.

In Alpine county, California, there was recently found a piece of a red fir plank, two feet in length, one inch in thickness, and ten inches in width, perfectly silicified. It is described as being smoothly dressed on one side, with the knot marks apparent in the shiny surface, exactly as if it had been planed by a carpenter. These facts indicate, to the satisfaction of persons who have examined it, that

it was fashioned by human agency, and probably since the advent of civilized men at the time of opening the mines in that section. One side of the specimen is entirely encrusted with a substance resembling decomposed chalcidony, which shimmers in the light like a sheet of beautiful frostwork. As an evidence that the natural silicifying process has not ceased in that part of the country where it was found, this bit of board is considered by geologists a very important discovery.

A Christian's Death-bed.—John Camm was a devoted and zealous minister of Christ; his Lord and Master, whose leadings he endeavored faithfully to follow. After a time of declining health the time of his release came in the year 1656, when he was about 52 years of age. The following extract from the short memorial of him, preserved in "Piety Promoted," shows the heavenly state of mind into which he had been brought by the effectual operation of Divine Grace, so that he could look with joy beyond all visible things to the unseen and eternal.

"He would often call his children together, and exhort them to fear the Lord; and would wonderfully praise God for his goodness, counting his bodily weakness a happiness, being sanctified unto him by that word which had sanctified his soul; under the sense of which he would say, 'How great a benefit do I enjoy beyond many. I have such a large time of preparation for death, being daily dying, that I may live forever with my God in that kingdom which is unspeakably full of glory. My outward man daily wastes and moulders down, and draws towards its place and centre; but my inward man revives and mounts upwards towards its place and habitation in the heavens.'

"The morning he departed this life, he called his wife, children and family, and gave them seasonable instruction to love the Lord, and his way and truth, and to walk in the same, saying, his glass was run, the time of his departure was come; he was to enter into everlasting ease, joy and rest; charging them all to be patient and content in parting with him. So, presently fainting, he passed quietly away as into a sweet sleep, whereupon some about him did weep aloud; at which he was awakened as out of a sleep, and desired to be helped a little upon his bed, saying, 'My dear hearts you have wronged me, and disturbed me, for I was at sweet rest. You should not passionately sorrow for my departure. This house of clay must go to its place, but this soul and spirit is to be gathered up to the Lord, to live with him for ever where we shall meet with everlasting joy.' Again taking his leave of every one of them, charging them to be content with his departure, he lay down, and in a little time departed this life."

Port Wine.—The British Secretary of Legation at Lisbon gives the following account of the manufacture of Port Wine in Portugal:

"All port wine hitherto exported for the English market is largely mixed with brandy, and is composed as much of elderberries as of grapes. The way in which what in England is called port wine has hitherto been manufactured for the London market is this: The Paiz de Vanhaterio abounds in elder trees; the berries of these trees are dried in the sun or in kilns. The wine is then thrown on them, and the berries are trodden (as pre-

viously the grapes) till it is thoroughly saturated with the coloring matter of the berries. Brandy is then added in the proportion of from three to sixteen gallons to every pipe of 115 gallons. This is the composition of all the port wine hitherto drank in England. No pure wine, no wine not thus specially adulterated for the English taste, was allowed by the government committee of tasters to pass the bar of Douro before the year of 1865."

PEACE IN GOD.

Peace, be still:

In this night of sorrow bow,
O my heart! contend not thou:
What befalls thee is God's will:
Peace, be still.

Peace, be still:

All thy murmuring words are vain;
God will make the riddle plain;
Wait His word, and bear His will;
Peace, be still.

Hold thee still:

Though the Father scourge thee sore,
Cling thou to Him all the more;
Let Him mercy's work fulfil:
Hold thee still.

Hold thee still:

Though the good Physician's knife
Seems to touch thy very life,
Death alone, He means to kill.
Hold thee still.

Lord, my God,

Give me grace that I may be
Thy true child, and silently
Own Thy sceptre and Thy rod,
Lord, my God!

Shepherd mine,

From Thy fulness give me still,
Till the morning light shall shine,
Shepherd mine!

—From the German.

"OUR OWN."

If I had known in the morning
How wearily all the day,
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with the shade of scorn,
'T were a cruel fate were the night too late
To undo the work of morn.

—The Parish Visitor.

Mennonites in Kansas.

One of the largest *bona fide* land sales ever made in Kansas, perhaps in America, has just been concluded by the Atchison, Topeka and Santa Fe Railroad Company with a community of Russian Mennonites, who landed in New York during the month of September. Exploring parties had been sent to the United States and Canada about a year ago. A few single families of considerable wealth followed

the advice of their delegates, who had examined the entire West, and selected several sections of land in the vicinity of Marion Centre, where they made substantial improvements at once. The initial step was followed about the close of last year by the purchase from the Atchison, Topeka and Santa Fe Railroad Company of 43,000 acres of land in Harvey and McPherson counties on the part of members of the Mennonite community at Summerfield, St. Clair county, Ill., who also took a controlling interest in the town of Halstead, which will no doubt become the trade centre of the Mennonite colonies in Kansas. Parties of from five to forty families have since arrived from Russia, mostly from the Crimean peninsula, some coming first to Kansas, but most of them not until they had examined other States. All the mammoth communities in this country are becoming interested in the settlement of this people in Kansas, and the movement is rapidly gaining in magnitude. Missouri, Iowa, Illinois, Indiana, Pennsylvania and Canada have already furnished large numbers of land purchasers and settlers. The party which has arrived in Topeka in the last thirty days, and who have now left for their future homes, numbers about 250 families, the majority of whom have belonged to the celebrated Molotschnoi (Milk river) colony in the Government district of Taurida, of which the Crimea is a part. The colony comprises sixty-five villages, and is considered the wealthiest of the German settlements of South Russia. Emigration from that place has but just set in, and, as fast as the people can obtain their passports from the Government, so fast will they leave that country for America.

On the 1st of January, 1868, the passage of an act, during the last winter's session of the Legislature, amending the militia law of 1863, so that all persons who, on or before the first day of May in each year, file with the clerk of their county an affidavit that they are members of a religious organization whose articles of faith prohibit the bearing of arms, shall be exempt from militia duty.

Next summer will show wonderful changes in the region between the Cottonwood and Little Arkansas rivers, till now almost devoid of habitations. Even now the busy hum has begun. Long lines of wagons with lumber, household goods and farm implements are passing out from the railroad stations. The carpenters are busy putting up the first temporary shelter. The Atchison, Topeka and Santa Fe Railroad is erecting five immense emigrant houses at convenient places for the reception of new comers. The mowers that had been laid by for the season are brought into requisition again to cut the waving grass for the thousands of work horses, oxen and milch cows to subsist on during the short winter season; car after car load of breaking ploughs and other implements are sent down the road, and it seems as if the working season for the farmer had just begun.—*Topeka Commercial.*

How immeasurably blessed the apostle was to exclaim, "I have kept the faith." When the work is done, when the world is receding, material things are dimly seen, and the realities of an eternal world beyond, press themselves upon our sensitive spirits, may we also say, "I have fought a good fight, I have finished my course, I have kept the faith."

Wayside Notes.

For "The Friend."

How much would human happiness be augmented, if it were the thoughtful study of all asses to weigh men by their motives, rather than by the glitter and splendor of their achievements; when true courage would be counted for living faith, and all taught to look for heroes in the spiritual warfare of an earnest life, among those who are contending against error, and holding up the standard of universal Truth. If the world would but esteem men by the worth of their actions, what an incentive to virtue and uprightness in all our intercourse with others, would this be; and under a measure of Divine direction, which is not withheld from any soul, which spirit and power can alone prompt us to labor after a holy life, how anxiously careful all, in their various allotments and associations, would be, to contribute each his just and appointed share to the mass of human good. The glory to be earned upon a bloody field will then have lost its power to ensnare, for there could be no reconciliation thereafter between the end to be gained, and the means; or in those unholy passions always awakened when force is arrayed against force.

Spirituality would brighten, vitalize, and attain pre-eminence in the moral world, as nature's laws wisely govern in the physical. All envyings and bitterness would be cast out in the overruling love of principle. We should be more one brotherhood; and our humanity would be so ample, as to leave no space in the heart for the spirit of persecution to enter. Acknowledging that we are all children of wrath, and equal in the sight of our Heavenly Father, and that the partition wall was broken down wholly by His Grace, shed abroad in our hearts, we would be concerned to direct all mankind to the same universal teaching.

Liberty of conscience would not need to be guarded then in any selfish, or defensive spirit, that no class, or profession of religion might possess undue privileges; but all should regard it as a Divine right, an inheritance co-existing with the first breathings of spiritual life, and every limitation upon its free exercise, as an unholy attempt to abridge our Divine Law-giver in the use of the means He hath appointed for gathering souls into His family and household. There could be no cordial compact between the solid religious element of society, and the civil authority instituted for the government of all, and adapted as far as imperfect minds can make it, to the varying conditions of men, unless we were to imagine a religion that did not associate us with the unending future, and which would be as ephemeral as the institutions erected by our own hands.

In the life of the one, we must constantly recognize the guidance of God by His Spirit, applicable to such as have embraced Christ in them the hope of salvation. In the life of the other, is too often presented the history of human frailty and imperfection; of folly and even madness. The two cannot assimilate, until in the progress of His spiritual government, all men shall bow in willing obedience to His law in their hearts. In short, as we become loyal subjects of this Teacher, whose domain is the heart, will not all our faculties be enlisted, and brought into cheerful and healthful exercise, that every soul thus prepared may be a light unto others less en-

lightened; that the light of the Lord's Holy Spirit might bear fruit more abundantly, and this work of reconciliation go on, until all shall become redeemed. And this submission to the law of life inwardly revealed, which while it prepares the heart for service, and the mind and body to endure, will enable us to obtain complete victory over ourselves, by coming to the foot of the cross, as did those noble men and women whose faithfulness is written in the blood of New England persecution; nor would we fail to offer our wills and lusts, in the obedience of faith, a willing sacrifice, to be nailed thereon. A willingness will be experienced to go down into suffering, and to yield the body as a peace offering if required, even as they did, passively, but not actively resisting, even as our Lord held up on high His gospel message, and in great submission gave Himself into the hands of His accusers.

To be enabled to follow the pointings of duty through suffering and unto death, is indeed to be girded with a measure of the mind of Christ; and to feel His arms underneath, when the world is bearing down with crushing weight; is to have found a place, lifted far above the head of the worldling, or he who in the spirit of Paul before his conversion, would deprive any of that religious freedom which is the birthright of every rational soul. We had need to be watchful, as the common enemy of mankind is presenting at every step in our journey, many devices to ensnare us. And not the least among these is the temptation to take hold of His work unprepared; or having made some progress, assume that we are qualified to point out to others the path assigned to them, when we have not been careful to guard our own feet. Another unguarded step might not only put us in danger of resting in our own strength, and ready even to criminate; or to arraign our brethren, because their eyes have not seen things as we claim to have seen them. There can be no religion made effectual, I fully believe, if not grounded in the liberty which is unfolded to us in the Gospel. Christ came to call, that is, to persuade sinners. The whole bearing of His personal teaching was addressed to the hearts, the consciences, and the understanding of men. It was His mission to pour in a flood of light upon the world; to bring the soul into nearer and sweeter communion; to unbind the heavy hearted, to loose the bonds of all who are under the power and slavery of sin; and finally to present to mankind a full pardon, as well as a complete salvation, by repentance toward God, and obedient faith in our Lord Jesus Christ. "If the Son shall make you free," that is, released from the shackles of sin, "then are ye free indeed," by which, the divinity of the soul, in its spiritual, and imperishable nature, co-operating without restraint with its Creator through the medium of the Holy Spirit, is fully acknowledged. "It is the goodness of God that leads us to repentance." Here again is this seed of life in the soul pointed to; the new birth taking place, after that it has become quickened and brought forth into newness of life by the power of the Eternal Spirit, pleading to be heard; and having gained a place in our affections, then to lead us, as a tender parent would lead his trusting child.

Are not these views plainly upheld in the example of the great Captain of the New Covenant Dispensation, and by the teaching of His immediate followers. The provision made

for the restoration of man from the consequences of the fall, must needs be universal, that it might be impartial, and absolutely just. All were to be embraced; all were to know the Lord, because all were to be taught by the self-same Spirit; "a measure and manifestation of which is given to every man to profit withal." And 600 years before its advent Jeremiah presents in the language of prophecy a touching view of its fulfilment—of the promise made to Abraham, "that in his posterity should all the nations of the earth be blessed." Its universality is described, and the blotting out of transgression through obedience and faith.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbor, and every man his brother, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." Jer. 31 chapter, 31 to 34 verse. In the provision made for the redemption of man, through Christ, the great atonement for sin, what an encouraging testimony is here presented, to its perfection, and fulness, and of the unbounded love of our Father in Heaven. In His spotless life, wonderful works, sufferings, death, resurrection, glorious ascension, and mediation, we possess a most instructive record of Him who knew no sin, and therefore inconceivably precious.

Among all the marvellous evidences of wisdom, adaptation, and power, to be seen in the outward creation of God, there is nothing presented which can be at all compared in beauty or perfection to the means appointed through the Saviour of the world, by His miraculous coming in the flesh, for the reconciliation and restoration of man under the fall. Truly the shepherds in announcing from the angel, the incoming glory of the Messiah's reign, heralded the ushering in of a better covenant, and a brighter hope; when types and shadows, and all that had prefigured the Lamb of God, would be swept away, in the light of His own blessed appearing.

And now in conclusion, I would ask, is it not marvellous that men cling so tenaciously to their lusts, which bring only sorrow and shame, and embrace a religious walk so reluctantly; that christianity should have had a life in the world of nearly 1900 years, and number so few who can be called the Lord's consistent, cross-bearing disciples. Well, perhaps we should not think it strange, knowing the power of temptation, and the weakness of the flesh, and that so many hold the Truth in unrighteousness, and are openly, or secretly unfaithful, the effect of whose example must be to mar the work greatly. And then when we consider how irreconcilable are many of the plain precepts of our Lord, with the practice of christian nations, and the views of a large proportion of professing christians with regard to war, and other subjects bearing upon the need of simplicity in life and conversation, and the care all should evince to show forth

in their own conduct the peaceable nature of the gospel under which we live, need we wonder the spread of vital christianity has been marked with so many hindrances and besetments. The cause has suffered more from within, than from without. Its professed friends have done it even greater injury and injustice, than those who have been regarded its enemies. Who can count the wrong inflicted upon humanity, or measure the obstructions placed in the way of christian progress, by persecution alone; committed, not only in the name of christianity but upon those who were christian believers also! We have seen in New England the dark spirit that was awakened there in behalf of a church, assuming to exercise absolute power over the religious convictions and scruples of a considerable number, whose walk was a living exemplification of their high profession. Who shall estimate the extent of this crime upon the christian civilization, and true religious welfare of that, and after generations. P. B.

Philada., 1st mo. 14th, 1875.

For "The Friend"

William Law, A. M.

(Continued from page 166.)

"If it be asked, what is meant by taking away all our sins, the whole is fully told in these words: *To as many as believed, to them he gave power to become sons of God.* This is the true taking away, or forgiveness of sins; not a strong imagination, or brain-fancy, that on such an hour, on such a day, or in such a place, you felt and knew assuredly that all your sins were forgiven you. By such a forgiveness of sins, that which made you a sinner is not destroyed, but you will have every day the same necessity of confessing yourself a sinner, as you had that morning, when your sins were not forgiven you till the afternoon. The true forgiveness of sins is only then, where that which sinned in us is done away, or become powerless in us; but nothing can do this, but that *Power* by which we become sons of God. A blind man has then only a deliverance from his blindness, when he is put in full possession of seeing eyes; this is the only doing away of his darkness. Just so, and no otherwise, are our sins forgiven us, or done away, when the power by which we become sons of God, or the new creature, is so given to us, so possessed by us, as seeing eyes are given to, and possessed by the man who before that was all blindness. And as our old man can only then be said to be truly put off, when the new man in Christ, is raised to life in his stead, so our sins are only then truly blotted out, or done away, when an unsinning nature, or a birth of God, that sinneth not, is come to be the ruling life in us.

Many are the marks which the learned have given us of the true Church; but be that as it will, no man, whether learned or unlearned, can have any mark or proof of his own true church-membership, but his being dead unto all sin, and alive unto all righteousness. This cannot be more plainly told us than in these words of our Lord: *He that committeth sin is the servant of sin*; but surely that servant of sin cannot at the same time be a living member of Christ's body, or that new creature who dwelleth in Christ, and Christ in him. To suppose a man born again from above, yet under a necessity of continuing to sin, is as absurd as to suppose that the true Christian is only to have so much of the nature of Christ

born in him, as is consistent with as real a power of Satan still dwelling in him. *If the Son, saith Christ, shall make you free, then ye shall be free indeed.* What is this but saying, if Christ be come to life in you, then a true freedom from all necessity of sinning is given to you. Now if this is hindered, and cannot come to pass in the faithful follower of Christ, it must be because both the willing and working of Christ in man, is too weak to overcome that which the Devil willeth and worketh in him. All this absurdity, and even blasphemy, is necessarily implied in that common doctrine of books and pulpits, which teaches that the Christian can never have done sinning, as long as he lives. Well therefore may christendom sleep as securely as it does, under the power of sin, without any thought, hope, or desire of doing God's will on earth, as it is done in Heaven; without any concern at their not being pure, as He who hath called them is pure, or walking as he walked.

The Scripture knows no Christians, but saints, who in all things act as becometh saints. But now if the Scripture saint did not mean a man that eschewed all evil, and was holy in all his conversation, saint and no saint, would have only such difference as one carnal man will always have from another. Preachers and writers comfort the half Christians with telling them, that God requireth not a perfect, sinless obedience, but accepteth the sincerity of our weak endeavors instead of it. Here, if ever, the blind lead the blind. For St. Paul, comparing the way of salvation to a race, saith, *In a race all run, but one obtaineth the prize: So run that ye may obtain.* Now if Paul had seeing eyes, must not they be blind who teach, that God accepteth of all that run in should obtain the prize. How easy was it to see that the sincerity of our weak endeavors was quite a different thing from that, which alone is, and can be the required perfection of our lives. The first God accepteth, that is, beareth with. But why or how? Not because he seeketh or requireth no more, but he beareth with them, because though at a great distance from, they are, or may be making towards that perfection or new creature which he absolutely requires, which is the fulness of the stature of Christ, and is that which Paul saith, is the one that obtaineth the prize.

The same which Paul saith is said by Christ in other words, *strive*, saith he, *to enter in at the straight gate.* Here our best endeavors are called for, and therefore accepted by God, and yet at the same time he addeth, *that many shall strive to enter, but shall not be able.*

Why so, whence comes this? It is because Christ himself is the one door into life. Here the *strivers* mentioned by Christ, and those which St. Paul calls *runners* in a race, are the very same persons; and Christ calling himself the one door of entrance, is the same thing as when Paul saith that one only receiveth the prize, and that one which alone obtaineth the prize, or that entereth through the right door, is that new creature in whom Christ is truly born. For whether you consider things natural or supernatural, nothing but Christ in us, can be our hope of glory.

The pleader for imperfection farther supports himself by saying, no man in the world, Christ excepted, was ever without sin. And so say I too; and with the Apostle I also add, *that if we say we have not sinned we make him a liar.* But then it is as true to say that we

make him a liar, if we deny the possibility of our being freed from a necessity of sinning for the same [Apostle] saith: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

But surely he that is left under a necessity of sinning, as long as he lives, can no more be said to be cleansed from all unrighteousness than a man who must be a cripple to his dying day, can be said to be cured of all his lameness. What weaker conclusion can well be made, than to infer that because Christ was the only man that was born and lived free from sin, therefore no man on earth can be raised to a freedom from sinning; no better than concluding, that because the old man is every ones birth from Adam, therefore there can be no such thing as a new man, created unto righteousness, through Christ Jesus, living and being all in all in him; no better sense or logic than to say, that because our Redeemer could not find us any thing else but sinners, therefore he must of all necessity leave us to be sinners. Of Christ it only can be said, that he is in himself the true Vine; but of every branch that is his, and groweth in him, it must be as truly said that the Life and Spirit of the true Vine, is the life and spirit of its branches; and that as is the vine, so are the branches. And here let it be well noted, that if the branch hath not the life and goodness of the vine in it, it can only be because it is broken off from the vine, and therefore a withered branch, fit for the fire. But if the branches abide in the vine, then Christ saith this glorious thing of them, *Ye shall ask what ye will, and it shall be done unto you.* John xv. 7. The very same glorious thing, which he had before said of himself. 'Father. I thank thee that hearest me always.' John xi. 41. Now say that this new creature who is in such union, communion and power with God, because Christ is in him, and he in Christ, as really as the vine is in the branches, and the branches in the vine; say that he must be a servant of sin as long as he lives in this world, and then your absurdity will be as great as if you had said that Christ in us must partake of our corruption.

The sober divine, who abhors the pride of enthusiasts for the sake of humility, saith of himself and all men, We are poor, blind, imperfect creatures, all our natural faculties are perverted, corrupted, and out of their right state, and therefore nothing that is perfect can come from us, or be done by us. Truth enough! And the very same truth as when the Apostle saith, *The natural man knoweth not the things that be of God, he cannot know them, they are foolishness to him.* This is the man that we all are by nature. But what Scripture ever spoke of or required any perfect works from this man, any more than it requires the *Ethiopian* to change his skin? Or what an instructed divine must he be who considers this old natural man, as the Christian, and therefore rejects Christian perfection because this old man cannot attain to it. What greater blindness than to appeal to our fallen state as a proof of a weakness and corruption which we must have when we are redeemed from it? Is this any wiser than saying, that sin and corruption must be where Christ is, because it is there where he is not. Our Lord hath said this absolute truth, that unless we be born again from above, there is no possible entrance into the kingdom of God.

hat this new birth is in us, and what we get by it, is as expressly told us by his beloved apostle, saying, *That which is born of God shineth not.* This is as true and unalterable as to say, that which is born of the Devil do nothing else but add sin to sin. To that end do we pray that *this day we may fall into no sin*, if no such day can be had? But sinning can be made to cease in us for one day, what can do this for us but that which we do the same to-morrow? What benefit in saying that *God's will may be done on earth as it is in heaven*, if the earth, as long as it lasts, must have as many sinners as it has men upon it? How vainly does the church pray for the baptized person, *that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh*, if this victorious triumph can never be obtained? if notwithstanding this baptism and prayer, he must continue committing sin, and so be a servant of sin as long as he lives? What sense can there be in making a *communion of saints* to be an article of our Creed, if at the same time we are to believe that Christians, as long as they live, must in *some degree* or other follow and be led by the lusts of the flesh, the lust of the eyes, and the pride of life?

Whence now comes all this folly of doctrines? It is because the church is no longer that spiritual house of God, in which nothing was intended and sought after but spiritual power and spiritual life, but is become a mere human building, made up of worldly power, worldly learning, and worldly prosperity in temporal matters. And therefore all the frailties, follies and imperfections of human nature must have as much life in the church, as in any other human society. And the best sons of such a church must be forced to plead such imperfections in the members of it, as must live, where the old fallen human nature is still live. And alive it there must be, and its life defended, where the being *continually moved and led* by the Spirit of God, is rejected as gross enthusiasm. For nothing but a full birth, and continual breathing and inspiration of the Holy Spirit in the new-born creature, can be a deliverance from all that which is earthly, sensual, and devilish in our fallen nature.

The British Arctic Expedition.

A correspondent of the London Daily Telegraph prints in that journal an interesting account of an interview with Captain Adams, a very successful whaling master, in relation to the approaching Arctic expedition. In the course of his remarks, Captain Adams said: "As regards the possible climate next year, I am inclined to think it will be an open season. We have had fine years since 1869, and the last two have been exceptionally good—so good, in fact, that an expedition might have gone right up to the top of Smith's sound without difficulty. And I certainly have seen nothing this year to make me think that the next will be bad. My feeling was that the expedition ought to have consisted of a large vessel like the Arctic, which is a new ship, scarcely yet constructed, and quite sweet and clean—a great thing when you have to winter in the Polar seas—and two or three smaller steamers, the smaller the better, so long as they were properly built for ice navigation. The larger one could have broken the ice for the others along the straits and the bay, and then put into a harbor at about eighty degrees

of latitude. Then the little vessels, being short and handy, could have pushed up Smith's sound without difficulty. A short vessel in such narrow waters would be much the best. You can run behind a bight of land, or a piece of strong ground ice, and so get out of the way of a "nip," where a large vessel would get fixed and destroyed. Just look at how I was seized in Melville bay when I lost the Alexander in 1869. Our prospects were capital; we had done well; had been to the north of Cary's Island, which is within thirty miles of the mouth of Smith's sound, and were coming home, when I saw the ice round me, in the shape of a pair of shears, slowly closing together, and my ship at the end already joined. You may fancy that I got up steam as hard as I could, and did my best to get out. I could see water, and was in great hope that all would be well; had got the bow of the vessel clear and was nearly safe, when the ice came together with tremendous force and seized the stern of the vessel. All effort was useless; I was too late. The fog had kept me from seeing my danger till it was upon me, and all I could do would, not rescue the ship from the clutches of the ice. Crash went the timbers, upraised into the air was the ship, the ice actually remaining quite level, although the tremendous weight of craft and cargo were upon it; then it took us down again, and "churned" the steamer up into pieces the size of your hand. Fortunately we were all safe on the ice, with our boats, clothes, and provisions, and all got away, though two men afterward died from the cold and privation we endured. Then in Home bay, on the west of Davis' straits, I lost the Advice in a similar manner—a thick fog, no warning, a terrific nip, and then utter destruction. Now, a short vessel may sometimes escape and just get clear when a long one would be nipped even in two places, and that's why I think you should have very small vessels for the narrow waters of Smith's sound. You see you cannot possibly guard against a nip. We got one this year in the Esquimaux (the ship the gallant captain commands), and if you look you will find that we got off safely, for she's a very strong vessel, and the ice fortunately eased just in time. But you cannot reckon upon that. As for the sledging expedition, it would be most necessary to have both Esquimaux and dogs. The natives can live where Englishmen cannot, and they can find plenty of provisions where we should die. They can always kill animals, too, if they see them, even when we with our rifles would fail to a certainty. One of their favorite sayings with regard to us when we have lost our ship is, "The English know how to die, but not how to live;" and they are just right. Forty-eight hours' exposure and privation would kill the strongest of us, while nothing kills them. They just pull their arms out of their sleeves and then hide their hands in their bosoms, pull their hoods a little over their faces, and then lie down comfortably to sleep on the ice or snow or the hard ground, just as they may find themselves obliged. Nothing comes amiss to them, and as for endurance, I have known them to go over 500 miles on ice ground in their sledges in three days. One man, I recollect, went 300 miles without rest of any kind, and then had a few hours sleep, and then returned the same distance without resting again. I am speaking, of course, of the Esquimaux on the west coast of Davis' straits

—they are more nomadic than those on the eastern side, and consequently much stronger and more enduring. Then, again, their powers of deceiving the animals they want to kill for food, so as to get close to them and spear them, are simply perfect, and cannot be too highly valued in a country where everything flies directly it sees a man. They will make a seal so confident that they too are seals, that it will actually "talk" to them, they making a noise so exactly similar to the sound it emits that even a seal itself cannot detect the difference, and then they can go close enough to take hold of the seal's neck, and spear him before he recognizes an enemy in the skin-clad savage that has got him. The expedition must certainly have some of these people; they will readily go with anybody they can trust, and will do anything in their power. I certainly agree with the idea that a good ice master should accompany the expedition, as well as some experienced harpooners. I found coal, as you say, in Eclipse sound in 1871, and, also, large quantities of salmon. With a net sixty feet by twenty I caught hundreds of splendid fish in a few hours, and there were many thousands leaped over the net besides; there was any quantity, in fact. But salmon fishing did not pay, for the reason that you could not always be sure of getting on to the ground, for the ice. So far as loss of life is concerned, I don't think the expedition need fear that. The crew of a vessel "nipped" can always escape on the ice, and if one vessel remains behind the other it will afford a home for the shipwrecked men if the foremost vessel comes to grief. But the expedition must be out in good time, and in that case they would also have the benefit of the whalers' assistance in case of need. It is pretty certain that any way the exploring party would be away not more than two winters for the purpose of making scientific observations, and there is no need to fear their being engulfed like Sir John Franklin's ill-fated crew.

For "The Friend."

In reading the interesting observations of Juan Valdez, in the 21st No. of "The Friend," it occurred to me that they might not be sufficiently intelligible to those who read the Scriptures only in our authorized version, inasmuch as that version does not accurately distinguish between an instrumental light and immediate Divine illumination. The word translated *light* in that text is not a term for light in general, but for an artificial light as lamp, candle, or torch. The clause should therefore read "Unto which ye do well that ye take heed as unto a *lamp* that shineth in a dark place until the *day* dawn and the *day-star* arise in your hearts."

Exception may be also taken to the rendering of this verse in another point. In the original of the first clause the apostle simply says, "and we have more sure the prophetic word." That he intended by this expression to say that any thing was more sure than the voice which came from heaven at the time of the transfiguration is, I think, inadmissible. Either of two other constructions may be allowed. Taking *more* in the sense of *very*, which the Greek idiom allows, the reading would be "and we have the very sure word of prophecy." Or we may take the sense to be, "and we have the word of prophecy made more sure, *i. e.* confirmed, by the miracle of the transfiguration."

In the 20th and 21st verses, the intention of the apostle evidently was, to set forth the Divine origin and authority of the Holy Scriptures, but his meaning is obscured by the use of the word *interpretation*. The primary signification of the original word should, I think, have been adhered to, which is *setting loose*, equivalent there to *setting forth* or *origin*. Knowing this first, that no prophecy of Scripture is of private origin, &c.

The distribution of plants by human agency is discussed by Dr. Robert Brown in a late number of the Geographical Magazine. He calls particular attention to the transportation of seeds in wool. The presence of foreign plants in wool-drying grounds was noticed many years ago by the eminent botanist De Candolle, near Montpellier, in the south of France. An account has been kept of the foreign plants which have appeared in that vicinity since his observations, and it now includes 438 species, principally natives of the Mediterranean countries whence the wool comes. Similarly, in the neighborhood of the extensive wool-washing and drying works at Galashiels, are found forty species of plants foreign to Scotland, some of which have never previously been met with in any part of Great Britain. To show how slight an accident may determine the introduction of a plant, the author states that the Canada thistle is said to have sprung up in Europe from a seed dropped two hundred years ago, from the stuffed skin of a bird.

THE FRIEND.

FIRST MONTH 30, 1875.

SUMMARY OF EVENTS.

FOREIGN.—An autograph letter from Alfonso was delivered to the Queen of England on the 23d, formally advising her of his accession to the throne, and giving assurances that he intended to rule over Spain on constitutional principles. A similar notification has been received by the government of France.

Prince Leopold has been dangerously ill with hemorrhage of the lungs, but the latest dispatches speak of his probable recovery.

Charles Kingsley, Canon of Westminster, and a distinguished member of the established church, died on the 25th inst. from inflammation of the lungs.

The London Times says that the officers of the ship of war Basilisk, which has just returned to England after a commission of nearly four years, have surveyed about 1,200 miles of coast line, added at least twelve first-class harbors, several navigable rivers, and more than one hundred islands, large and small, to the chart; and, lastly, have been able to announce the existence of a new and shorter route between Australia and China. Two lofty mountains, each about 11,000 feet high, facing each other on the north-east coast of New Guinea, have been named "Mount Gladstone" and "Mount Disraeli."

The steamer Faraday will be sent to a Scottish port for repairs, and will probably not renew the attempt to recover the lost cable until the settled weather of next spring or early summer.

A terrific gale, with storms of rain, prevailed on the British coasts the 24th and 25th inst., causing many disasters to vessels.

Liverpool, 1st mo. 25th.—Uplands cotton, 7 $\frac{1}{2}$ d.; Orleans, 7 $\frac{1}{2}$ d.

The debate in the French Assembly on the constitutional bills commenced the 21st inst. De Ventavon's bill was first taken up. It confirms President MacMahon's powers; establishes ministerial responsibility; creates a second chamber; invests the President with powers to dissolve the Assembly, and provides that on a lapse of the Presidential power a Congress of the two Chambers shall decide upon the future government of France.

De Ventavon urged that as the provisional alone was

possible, it was necessary that it should be immediately organized.

Members of the Left objected to the exclusion of republican principles from the measure when the republic was the existing form of government.

Carayon Latour, Legitimist, opposed all constitutional bills; attacked the republic and the empire; urged the restoration of the monarchy, and declared his party would vote in favor of granting Marshal MacMahon only the means necessary to preserve order.

Jules Favre argued that it was impossible to maintain the present status. He pointed out the impotence of the Legitimists; demanded the definite establishment of the Republic; warmly praised ex-President Thiers, and made a violent attack on the Bonapartists, for which he was called to order.

After a violent and acrimonious debate Chabaud-Latour moved that the House proceed to the second reading of De Ventavon's bill. The motion was adopted—557 to 146. The bill for the creation of a Senate was taken up the 25th inst., and passed its first reading 512 yeas to 188 nays.

It is announced that Russia, Austria and Germany, have agreed to recognize the new king of Spain at once without waiting for a proclamation by the Cortes.

Alfonso has gone to the army in the north of Spain. A large number of Carlist officers have given in their adhesion to Alfonso. He has issued a proclamation, addressed to the inhabitants of the Basque provinces and Navarre, in which he says that he is the representative of a dynasty which their fathers swore to obey; that he is a Catholic, and will see that justice is again done to the church, and that if they will lay down their arms they will regain the freedom they enjoyed under Queen Isabella. He offers full amnesty to all who comply with his terms.

According to a Madrid dispatch a preliminary parley has been held between the Carlists and Alfonsists, and the basis of an agreement formed the ratification of which on both sides is probable.

In Germany the contest between the government and the Romish hierarchy continues. A Berlin dispatch says, that the Bishop of Paderborn has been committed to the fortress of Wesel, where he is to be imprisoned.

The dispute between Turkey and Montenegro, which threatened a warlike outbreak, will probably be settled amicably. The Porte has withdrawn its demand that the Montenegrins implicated in the Padgoritzka outrage be surrendered in order that they may be tried by Turkish tribunals. The Powers have advised the Porte to send delegates to attend the trial at Cetigine. Montenegro is a very small State, but it relies on the support of Russia in cases of difficulty.

The Swedish Parliament has passed a bill enabling women by a marriage contract to retain the possession and management of their property. The bill encountered much opposition from a large portion of the orthodox clergy, who maintained that, as Christ is the head of the Church, the man is the head of the household, and equality between man and wife is abnormal. The king has given his sanction to the measure.

Italy now exports silks to the extent of \$35,000,000 a year, and spirits and oils to the extent of \$20,000,000, being one-third more than in 1867.

Garibaldi has arrived at Rome to attend the meeting of the Chamber of Deputies. He met with a most enthusiastic reception.

A dispatch from Montevideo says: "The Uruguayan government has fallen, and the rebels are in power. There is a general alarm and business is suspended. The British squadron is in the harbor. Pedro Varela, President of the Senate, has been elected by the rebels Provisional President of the Republic."

A Havana dispatch of the 23d says: One hundred and fifty-eight Sisters of Charity, who were expelled from Mexico, arrived here yesterday on their way to France.

A London dispatch of the 26th says, John Bright addressed an audience of 15,000 persons at Birmingham last night. In his address he spoke especially of the connection of State and Church in England, and referred to some of its evils; condemned excessive church revenues; the appointment of clergymen by private patronage, and the sale of livings. The Church of England alone, among Protestant denominations, furnished numerous converts to Rome. He declined to enter upon agitation to hasten disestablishment, but that would be a great day for freedom, Protestantism and Christianity which would see the full, free disestablishment of the Church.

UNITED STATES.—During the year 1874, 1,925 miles of new railroads were constructed in the United States, which is the smallest mileage since 1866. In 1871 the number of miles built was 7,222, in 1872, 7,340, in 1873,

3,883. At the beginning of the present year there was a total of 72,576 miles of railroad.

There were 604 deaths in New York city last week. The total number of teachers in the New York public schools is 3,039, of whom 2,839 are women; with an average attendance of 42 pupils to each teacher.

There were 373 deaths in Philadelphia last week. The total city expenditures for the year 1874 were \$16,449,000, of which \$10,243,033 was from taxes, and \$2,135,950 from loans. The funded debt amounts to \$55,272,132, against which the city holds property to a much larger nominal sum.

The following States have chosen U. S. Senators within the past few days, viz: Michigan, Isaac P. Christianity; Nebraska, A. S. Paddock; Pennsylvania, W. A. Wallace; Massachusetts, Henry L. Dawes; New York, Francis Kernan; Delaware, Thomas F. Bayard; Indiana, James E. McDonald; Missouri, F. M. Cockrell. Of the eight Senators elected only two were Republicans.

Terrible snow storms have occurred in Utah and Nevada. Fifty Chinese woodcutters were buried by a snow slide in the mountains of Nevada, near Genoa, recently, 28 of whom were killed. By a snow slide in Utah, twelve men were buried under the snow. Six of these were dug out severely injured, but the others perished.

The Markets, &c.—The following were the quotations on the 25th inst. *New York*.—American gold 112 $\frac{1}{2}$. U. S. sixes, 1881, registered, 119; do. coupons, 119 $\frac{1}{2}$; do. 1868, 119 $\frac{1}{2}$ a 119 $\frac{1}{2}$; U. S. five per cents, 114 a 115 $\frac{1}{2}$. Superfine flour, \$4 a \$4.25; State extra, \$4.75 a \$5.10; finer brands, \$5.50 a \$10.50. No. 2 Chicago spring wheat, \$1.10 $\frac{1}{2}$; red western, \$1.25 a \$1.26; white Michigan, \$1.29. Oats, 67 a 71 $\frac{1}{2}$ cts. State rye, 95 cts. Yellow corn, 85 a 86 cts.; white, 87 a 90 cts. *Philadelphia*.—Uplands and New Orleans cotton, 15 $\frac{1}{2}$ a 16 cts. Superfine flour, \$3.75 a \$4.00; extras, \$4.25 a \$4.75; finer grades, \$5 a \$7.50. Red wheat, \$1.20 a \$1.22; amber, \$1.23 a \$1.25; white, \$1.28 a \$1.30. Rye, 90 a 95 cts. Yellow corn, 79 a 80 cts.; mixed, 81 a 81 $\frac{1}{2}$ cts. Oats, 65 a 68 cts. Lard, 13 $\frac{1}{2}$ a 14 cts. Sales of 3,300 beef cattle at from 4 to 7 $\frac{1}{2}$ cts. per lb. gross. A few extra brought 7 $\frac{1}{2}$ a 8 cts. Sheep sold at 5 $\frac{1}{2}$ a 7 $\frac{1}{2}$ cts. per lb. gross. Receipts 10,000 head. Corn fed hogs \$9 a \$10.25 per 100 lbs. net. Receipts 5,000 head. *Chicago*.—Spring extra flour, \$4.25 a \$4.62 No. 1 spring wheat, 90 $\frac{1}{2}$ cts.; No. 2 do., 88 cts.; No. 3, 82 $\frac{1}{2}$ cts. No. 2 mixed corn, 64 $\frac{1}{2}$ cts. No. 2 oats, 52 cts. Lard, \$13.35 per 100 lbs. *Baltimore*.—No. 1 western red wheat, \$1.20; No. 2 do., \$1.16; No. 3 do., \$1.10; amber Maryland, \$1.25 a \$1.30. Yellow and white corn, 78 a 81 cts. Oats, 66 a 70 cts. *St. Louis*.—No. 2 winter red wheat, \$1.05 $\frac{1}{2}$ a \$1.06 $\frac{1}{2}$. Mixed corn, 62 a 64 cts. Oats, 55 a 55 $\frac{1}{2}$ cts.

WANTED

A Friend to have care of Friends' Western Burial-ground, Sixteenth and Race streets. Dwelling house there rent free. For terms apply, with reference, to William Kinsey, S. W. cor. Third and Vine Sts. Israel H. Johnson, No. 16 N. 7th St., Philada.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session. Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence near Haddonfield, N. J., on the 21st of 11th mo. 1874, JOSEPH ENGLE, in the 35th year of his age, a member of Haddonfield Monthly Meeting.

—, on the 24th of 12th mo. 1874, MARY STEVENS, wife of Elam Stevens, aged 54 years and 9 months. A minister of the gospel about seventeen years. A member of Newberry Monthly Meeting, Tennessee. "Blessed are the dead that die in the Lord; for henceforth they cease from their labors, and their works do follow them."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.